

THE
VENTURA COUNTY
HISTORICAL SOCIETY
QUARTERLY



THE HISTORY OF ST. PAUL'S EPISCOPAL CHURCH
SAN BUENAVENTURA, CALIFORNIA

VOL. 34 NOS. 2 & 3

WINTER & SPRING 1989

VENTURA COUNTY MUSEUM OF HISTORY & ART Board of Directors

DORCAS H. THILLE.....	President
LARRY WOLFE.....	1st Vice President
JOHN MC CONICA II.....	2nd Vice President & Legal Counsel
DEBORAH BUSCH.....	Secretary
PAUL CHINN.....	Treasurer
ZELLA A. RUSHING.....	Past President
NAN DRAKE	LAURA PECK
RUTH FOLEY	DARYL REYNOLDS
MAGGIE ERICKSON	MARY LEAVENS SCHWABAUER
MARSHALL MILLIGAN	GEORGE SMITH
JERI DOUD MORRIS	PENNY SPIZALE
TIM O'NEIL	ALLEN TRECARTIN
WILLIAM L. ORCUTT	DORILL B. WRIGHT
HARRY WUGALTER	

KATHERINE H. HALEY.....	Financial Counsel
EDWARD W. ROBINGS.....	Executive Director

The *Quarterly* is published by the Ventura County Museum of History & Art at 100 East Main Street, Ventura, California 93001. The Museum assumes no responsibility for statements or opinions expressed by the authors of the articles.

Interested parties may become members of the Ventura County Museum of History & Art by donating to the Annual Fund at a level of \$35 or more; businesses, \$150. For further details regarding benefits, please contact the museum at 653-0323.

The *Quarterly* is produced under the auspices of the Publications Committee and under the direction of the *Quarterly* staff.

Publications Committee:	Quarterly Staff:
Viola Carlson	Yetive Hendricks, Ass't. Editor
Ynez Haase	David Hill
Beverly Heaton	Lee Merz
Yetive Hendricks	Mary Serfozo, Ass't. Editor
Charles Johnson, Museum Librarian	Patricia A. Clark, Editor
Lee Merz	
Mary Serfozo, Corresponding Sec'y.	
Sue Stoutz, Recording Sec'y.	
Judy Triem	
Patricia A. Clark, Chair	

THE VENTURA COUNTY HISTORICAL SOCIETY QUARTERLY

CONTENTS

THE HISTORY OF ST. PAUL'S EPISCOPAL CHURCH by Virginia F. Merrill

Foundation	3
Growth	6
The 1920s	9
The Young People's Fellowship	13
The 1930s	16
The 1940s	23
The 1950s	26
The 1960s	36
The Parish Day School	40
The 1970s — The Rest of the Story	42
The 1980s	45
The City	46
The Centennial Celebration	48
The Clergymen of St. Paul's	51

Photographs on pages 8-11 from the Katherine H. Haley collection; photo on page 21, through the courtesy of Zoella Lakin; on page 28, through the courtesy of H. Reginald Hammond. The remaining photographs were provided by St. Paul's Episcopal Church.

ABOUT THE AUTHOR: Virginia Merrill was born in Bryn Mawr, Pennsylvania and divided her earlier years between Philadelphia's "Society Hill" and Santa Barbara. She was graduated from the University of Pittsburgh with a degree in nursing and later did graduate work in both art history and 17th Century English authors at the University of California at Santa Barbara. She also worked at Cambridge University, England, researching and writing on the influence of the church on society in Medieval England.

She sold her first serial story at age ten (to a religious publication) but only seriously entered journalism in the mid-fifties. The then Virginia DeArmon has written for the *Goleta Gazette*, the *Santa Barbara News Press*, the *Ventura County Star-Free Press*. She edited the *Oxnard Press-Courier* as well as various magazines, has been on staff at the Los Angeles County Museum of Art and now writes for *The Episcopal News*, the award-winning monthly publication of the Episcopal Diocese of Los Angeles.

During her nursing career she had experience as an army nurse late in World War II, at the leper colony in Molokai and various hospitals in California and Arizona, spending several years on staff at Cottage Hospital in Santa Barbara.

Virginia's latest incarnation is as an entrepreneur and designer; her Virginia Merrill Originals — needlepoint design and retail — rendered her eminently qualified to co-chair and design the monumental project described on page forty-five. As for her qualifications for writing the following history, one need only consider the above writing credits in addition to her lifelong involvement with her church.

Her present responsibilities on the parish level are as follows: executive board, Episcopal Church Women (as well as nominee committee member for the region); Bishop's Guild representative; co-chair, Centennial Year celebrations; parish historian; advisor to parish intern (candidate for the seminary).

On the diocesan level, Virginia is correspondent for *The Episcopal News*; chair of the Bishop's Guild, North; she has just been elected lay representative on the Diocesan Council to serve the same area she covers as chair of the Bishop's Guild.

THE HISTORY OF ST. PAUL'S EPISCOPAL CHURCH

by Virginia F. Merrill

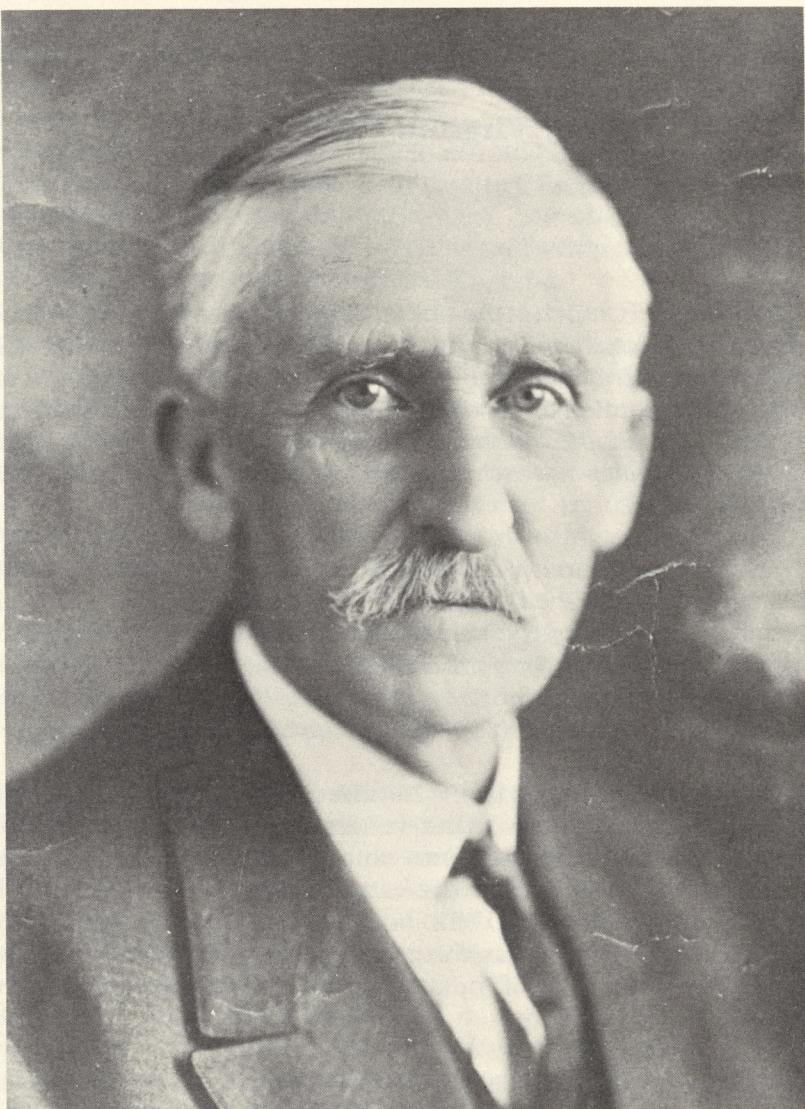
FOUNDATION

The Episcopal Church in the United States derives from the Anglican Reformation (Church of England) of the 16th Century. The American church is an autonomous member of the Anglican Communion. It is a democratic institution with policy and program set by the vote of both the House of Bishops and the House of Deputies (elected clergy and lay representatives of each diocese — diocese being a specified geographic area).

The Episcopal Church is a liturgical church; its clergy administer the sacraments, preach the Gospel and maintain, with lay leaders, the essential structures of the church. The worship service itself uses music from many periods of the church past; sacramental vessels are opulent; richly textured fabrics are used for the priestly robes; altar hangings reflect the church's rich heritage and extensive liturgy.

The parish of St. Paul's is one hundred years old this year — May 9, 1989 — and, like any other venerable institution, its history reflects that of the community into which it was born. The City of San Buenaventura evolved from the establishment of the Mission by Father Junipero Serra in 1782, on Easter Sunday, to cityhood in 1866. By the 1840s, the mission group is thought to have numbered about 300 — a mixture of Indians, mission staff, soldiers and civil servants.

Twenty years later, the stockmen and farmers in the ex-Mission fields had started to build their homes along El Camino Real west of the Mission. Oil rights had been bought up by Yankee speculators and the development of the transcontinental railroad to the North brought floods of settlers West and down the coast by stage. The wharf was built in 1872 and not only brought in new people but was the shipping point for corn, wheat and seaweed, crude oil, hogs and sheep. Schools were built and a 600-book library was started after a meeting at the home of Judge Lemuel Clark McKeeby.



GEORGE C. POWER
Founder of St. Paul's, Ventura — 1887

The new Protestants, needing their own churches, started a Congregational group in the 1870s. It was not until the summer of 1887 that a handful of people met, again at the McKeeby home, with the intention of founding an Episcopal church. In December the

group, using the Congregational facilities, met with the Venerable A. G. L. Trew, Dean of the southern convocation of the Diocese of California. The Right Reverend William Ingraham Kip, Bishop of California, was then petitioned to establish a mission church and, on April 4, 1888, the first annual meeting was called. It was chaired by a member of the original committee, George Coffin Power, a newcomer and civil engineer. Power's appointment had come directly from Bishop Kip. The Reverend Frederick Rufus Sanford from Connecticut was named vicar.

The letter from Kip, dated December 11, 1887, stated that St. Paul's Mission had been granted canonical consent for its officers (the vestry — the legal and decision-making group of parishioners) to serve until Easter for the next election. Serving with Power were Arthur L. Webb, treasurer, and W. Gray Smith, clerk. A Yale graduate who spent three years in England "perfecting myself as a civil engineer," Power was first employed as deputy county surveyor, then surveyor; as city engineer for the following twelve years, he designed the city sewer system and the first Santa Clara River bridge, the latter being built at a cost of \$50,000.

Power owned the water rights to Seaside Park; hence, the Power Reservoir was named for him. He also designed the first map of Ventura County at the time the Southern Pacific Railway beat out the Santa Fe to run a branch line from Newhall down the Santa Clara River Valley to Ventura and Santa Barbara. His interests included farming as well: after lima beans were introduced to the county, he became the selling agent for Rancho Santa Clara del Norte. He established the first lemon grove on Rancho San Miguel which evolved into the Power Lemon Ranch and Packing House, with ninety-one employees by the late 1930s.

Reverend Kip, who had been in California since 1854, had found only two established churches on his arrival, both in San Francisco: Trinity and Grace. Grace was consecrated in October of that year, making it the first consecrated church (Episcopal, of course) in California. Churches and church schools spread throughout Northern California so, in the next year, Kip, still only a missionary bishop, traveled to Southern California and conducted the first Prayer Book Service in Los Angeles. On the way home, Kip licensed a lay reader in the San Joaquin Valley and arrangements were made for Sunday services there.

*Diocese of California
December 11th 1887.*

I hereby give "canonical consent" to the formation of St Paul's Mission, at San Buenaventura, in Ventura County; and I appoint the following officers to serve until next Easter, or until their successors shall be elected in accordance with the Regulations of the Diocese.

George C. Power - Warden.

Arthur D. Webb - Treasurer.

W. Gray Smith - Clerk.

*Signed - Rev. Ayrehan Kip
Bishop of California*

According to a letter from Thomas R. Bard to Kip in 1867, "An Episcopal missionary has begun with a mission here and one at Santa Barbara, which at every other Sabbath has services at Ojai in the morning and in Ventura in the afternoon. He is a very pleasant gentleman and has entered into his work with great earnestness and zeal." Bard, a transplanted Pennsylvanian who became a county leader and later United States Senator, apparently was referring to a William Ford Nicols who later became the assistant bishop of the California diocese.

GROWTH

BISHOP KIP'S CANONICAL CONSENT *The Official Beginning of St. Paul's*

were held in the Odd Fellows Hall. The date was January 15, 1888. Eager to get into their own quarters, the little band of Christians called Episcopalians bought a lot at the southeast corner of Santa Clara and Oak streets for their new site. They hired Jesse and Selwyn Shaw, carpenter/builders and masters of the art of Victorian-style houses and clapboard versions of English Gothic churches. Houses built by the Shaws — almost an entire block — still stand on Poli Street; there is a church as well — what had been the Methodist Episcopal Church South, also called the Free Methodist Church, at Main and Kalorama streets. The latter structure has been refurbished and remains very much in use as the Victorian Rose Wedding Chapel.

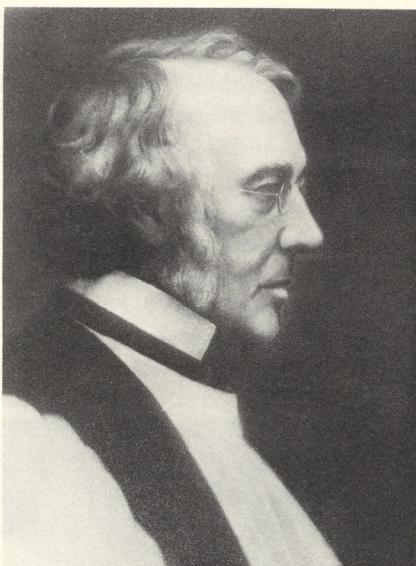
As is the case with most mission churches, the vicars of St. Paul's seemed to last about one year, then move on. Sanford was followed by F. B. Cossitt for a few months, then W. A. M. Breck who served

from 1890-92. Breck was relieved at times by W. H. Marriott, grandfather of the late Walter B. Marriott, whose widow still attends St. Paul's. W. H. was rector of Trinity Episcopal, Fillmore, and founding priest at St. Paul's, Santa Paula.

Ventura County achieved separation from Santa Barbara County in 1873; the railroad arrived in 1887, prompting the abbreviation of the city's name from San Buenaventura to Ventura so that the city name could fit in its entirety on the railroad timetable. (The city name officially returned to its elongated Spanish form in 1967.) Among the many newcomers to the city were farmers from the East and the Midwest. Among the more prominent of these farmers was Eugene P. Foster, who raised apricots on his Ventura Avenue property. He was, as well, an Episcopalian and a major community benefactor. His contributions to the commonweal include the area which is now the Ventura County Fairgrounds; Foster Park; Foster Library (the core of the county library system); and Foster Memorial Hospital (Community Memorial Hospital).

To the Episcopalians, perhaps Foster's most memorable contribution to the community might be his part in raising a young Englishman, Robert Burton Gooden. The emigré from Bolton, Lancashire, came to the Fosters as a child, was confirmed in 1892 and graduated from Ventura High School in 1898. He entered Holy Orders and returned to St. Paul's as vicar from 1902-1906. Gooden was consecrated Suffragan Bishop, Diocese of Los Angeles, in 1939 at St. Paul's Cathedral on South Figueroa Street in Los Angeles.

Reverend Gooden loved to tell the story of his return to Ventura and St. Paul's as vicar: his first day he literally had to hunt the church out of the fields of milkweed surrounding it. He bumped into



THE RT. REV. WILLIAM INGRAHAM KIP
First Episcopal Bishop of California
1853-1893

a man on the sidewalk and in apologizing was told by this stranger that he wished he (Gooden) hadn't come to town. Why? If there weren't a minister around to hold service, he could sleep in on Sunday mornings. Gooden's response (as reported) was that he almost wished he hadn't come either, with all those weeds around.

The good man maintained his ties with Ventura and St. Paul's, returning many times to officiate at confirmation and finally, on April 1, 1962, to consecrate the new St. Paul's on Loma Vista Road. He died in 1975. In 1977 a chapter of the church-wide Daughters of the King, a prayer group, was instituted at St. Paul's and dedicated to him.



THE INTERIOR OF ST. PAUL'S
1914

Ventura, and St. Paul's, grew very slowly as the century closed and moved into the 1900s. The Chinese community in Downtown nearly dissolved as economic forces from a short-lived depression fed prejudices; John Lagomarsino, grandfather to our long-term Congressman Robert Lagomarsino, remodeled Union Hall into an opera house and theater; buildings at the Old Mission were being restored and traveling evangelists toured in railroad cars called "gospel cars," offering daily services to the Great Unchurched.

By this time, George Power owned the local street railway which consisted of horse-drawn cars traveling from the Southern Pacific depot to the city limits on Ventura Avenue. An early member of the Ventura County Pioneer Club, now the Ventura County Historical Society, he also held the first meeting of the Chamber of Commerce in his office. He was a stalwart Republican, Mason, Knight Templar and Shriner — in addition to running the family ranch in the vicinity of what is now Loma Vista, Main Street and Telegraph Road.

In 1919, the Powers observed their 45th wedding anniversary with Mrs. Power in a Los Angeles sanitarium. Ladies of the St. Paul's Guild sent her a telegram. She died February 11, 1923. In 1927, George Power — still an active member of the church — built a parish house next to the church on Oak Street. It was dedicated to his wife, Mary Brace Power, whose health had been the reason for the young family's move from New York to Ventura some fifty years earlier.

THE 1920s

Baptism and Confirmation are both sacramental rites, baptism being the initiation by water and the Holy Spirit into membership in the Christian church. Parents and godparents take the responsibility for Christian education if the child is too young to respond. Confirmation rites are a reaffirmation of the baptismal vows and include prayer and the laying on of hands by the bishop. The service is prepared for by months of study and discussion between the candidates and the rector, or priest.

The years leading to World War I saw the development of other communities in the county: Ojai with its Thacher School, tennis tournament and notions of becoming a resort community; the Conejo Valley with dry farming and sheep and cattle ranching; Oxnard with its sugar beets and factory. Oil, agriculture and the railroad put Santa Paula and Fillmore on the map to stay, while Moorpark organized itself to market walnuts; Camarillo consisted of the Camarillo family and its holdings.

The Reverend J. W. Areson served St. Paul's from 1920 until his death August 31, 1923. He was buried September 14. Officiating was the Right Reverend W. Bertrand Stevens, Bishop Coadjutor of the Diocese of Los Angeles, assisted by the Reverend Gerald A.

Messias. Messias had been rector at St. Paul's from 1913-16 and served as supply (substitute) priest for many years as well. During his final year, Areson performed fifteen official acts: eight baptisms, nine confirmations, four marriages and two burials. There were forty-five families of which eighty were baptized and fifty-five were communicants. In the Sunday School, enough children attended to require seven teachers. There was one Bible class. Richard Langdon was lay reader and treasurer; George Little and Edgar Carrie were wardens; Horace Yeoman served as clerk of the vestry.

The church budget was \$3,250.76 of which the rector was paid \$1,602.50. There were no endowments or invested funds but there were also no debts. The building seated 125, all free sittings, which means parishioners did not pay pew rent as was done in other Anglican churches. There was no provision at all for housing the rector; he was entirely on his own.



EDITH MAY HOBSON &
WALTER HENRY HOFFMAN, JR.
Wedding Day, October 2, 1914
Five generations of Hobsons have
lent their support to St. Paul's.

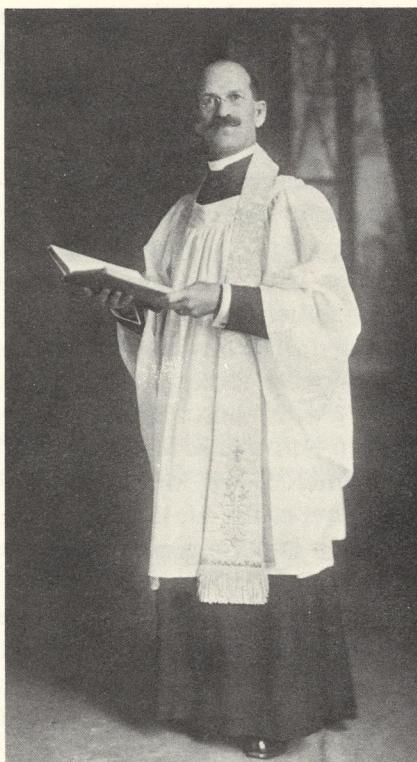
Shortly before America's entry into the war, farmers were asked by the government to plant a new crop, castor beans, the oil of which was used as a lubricant for that exotic invention, the aeroplane. To work the fields, the first wave of farm labor arrived from Mexico. Liberty Loans were bought as well as War Savings Stamps to support the efforts of the Red Cross — to the extent that the county led all other areas of Southern California in purchases. Only ten lives were lost in the military from the area. Far more, including members of St. Paul's, died from the influenza epidemic shortly thereafter.

The 1920s brought boom times to Ventura and to the county: Ventura itself expanded from a population of 4,156 to 11,603 by 1930, mostly due to

the development of the Ventura Avenue oil fields. Geologist Ralph B. Lloyd had the vision and the Lloyd land held by his father Lee Lloyd. The Lloyds were joined by Shell and Associated; by 1926 each company was averaging 15,000 barrels per day.

The Reverend E. J. H. VanDeerlin served St. Paul's as *locum tenens* for most of 1925 and kept very detailed notes of his activities in the official Register of Church Services. As Lent drew to a close, he had Morning Prayer on Passion Sunday, with thirty-six in church. Four attended 8:00 a.m. service for communion of Palm Sunday one week later, and there were fifty-one at the 11:00 a.m. Morning Prayer service. Things looked brighter on Easter when seventeen communicants attended at 7:30 a.m. and eighty-seven at eleven o'clock. Onto the same pages, as Reverend VanDeerlin recorded attendance, went such notations as "very rainy day" for March 29; a new dossal and superfrontal were in place behind and on the altar for Easter; the third Sunday after Easter was cold and foggy but didn't stop thirty-four communicants from turning up at 11:00 a.m. Reverend VanDeerlin closed out his assignment at St. Paul's the next week to be succeeded by F. J. Bate who stayed for two years.

On May 8, 1927, the new parish house was dedicated, a gift from George Power as a memorial to his wife. The Reverend J. Backus, one of a number of interim rectors that year, conducted the special service at 3:00 p.m., with vestryman Harvey Marriott serving as master of ceremonies. Mrs. Marriott was head of the Ladies Guild



THE REV. GERALD A. MESSIAS
OFFICIATING AT THE
HOFFMAN-HOBSON WEDDING,
1914.

and Mrs. Charles W. Petit, wife of the city engineer who was later to become Ventura's long-term mayor, was in charge of the auxiliary. Fred Carter, father of present parishioner Phyllis Havens, was in charge of the Sunday School.

In September, the Reverend S. R. Hammond came from Canada to officiate for three Sundays and shortly after came back to stay — for twenty years. George Power was again warden; there were 102 families with 141 confirmed members and 280 baptized in the congregation. The rector's salary was \$3,000 a year — no house included. The day after Christmas he joined together in matrimony two longtime Ventura names. Widow Edith Foster Neel, daughter of E. P. Foster and Orpha Woods, married widower Fred Eugene Mercer, son of L. E. Mercer and Angie Bell. Witnesses were Dr. Ralph W. Homer, B. W. McCandless, Henry H. Bell and Shirley Mercer. Active her entire life in the church, Edith Mercer died in April of 1974 leaving a generous endowment to St. Paul's.

The Reverend Hammond headed a large family, all of whom seemed to be totally tied to church activities. St. Paul's, during the two decades they spent there, served as the spiritual and social headquarters for most of the young people of Ventura — and there are many who attest to the truth of this statement. Originally from England, Stephen Reginald Hammond first settled in at Brandon, Manitoba, Canada with wife Hattie, five sons and one daughter. The economy was depressed there even before the American stock market crash in 1929, so the family moved South — all the way to Southern California and Ventura.

Four of the five sons eventually became Episcopal priests: Reid, Fred, Keith and Murray, with young Reginald spending most of his adult life in education and as an extremely active layman in the church. Reg, the only member of the family still living in the area, retired as Fillmore School District Superintendent of Business and Personnel in 1980. Daughter Elizabeth was killed in an auto accident on the Rincon, back in the days when it was still only a two-lane road and impassable in heavy weather. St. Elizabeth's Guild at the church was named in her honor. Later, another daughter was born — Helen — who spent her growing-up years playing tagalong with her older brothers and their friends from the Young People's Fellowship.

THE YOUNG PEOPLE'S FELLOWSHIP

It was really the YPF which attracted new people to St. Paul's; they met on Sunday afternoons and into the evenings and had "a wonderful time," says Una Belsey Bignell, looking back on her late teen years.

"Some of the kids were not Episcopalians, they just came because they had such a good time; we all had so much fun."

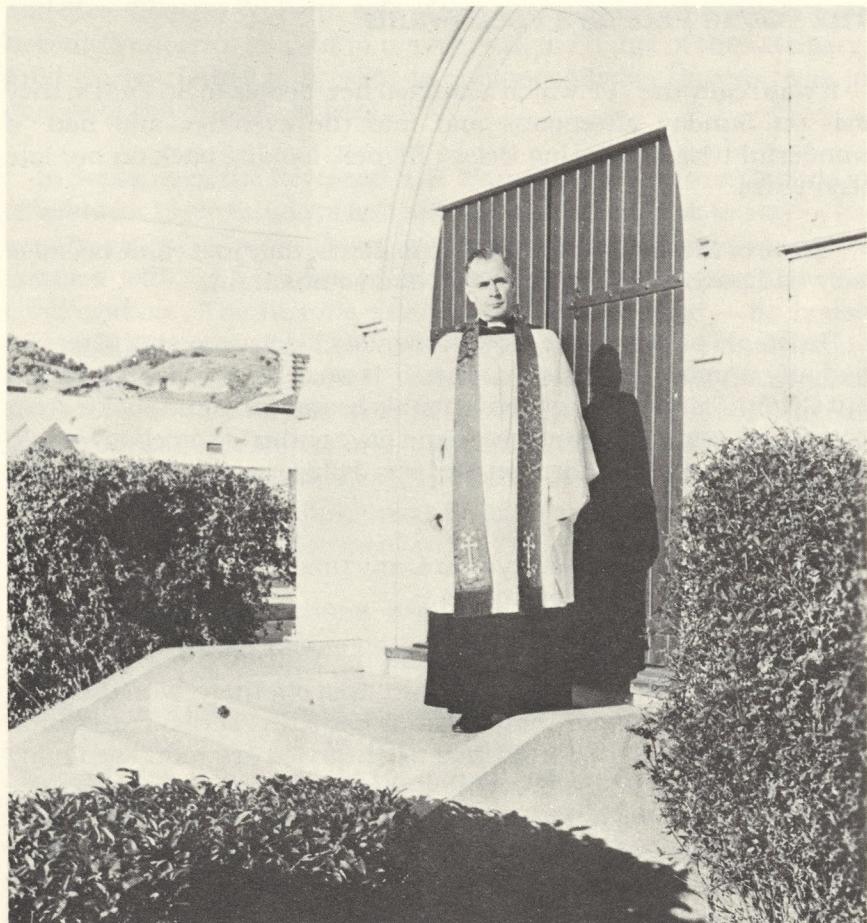
"In the old parish house, now the senior citizens' meeting place, we had any number of church suppers. It wasn't a very large kitchen but Griffith Bamford was famous for his beans; he would cook a great pot of them and we'd bring things and have potluck; somebody would bring records and put them on the record player and we would dance all evening.

"And we used to walk everywhere, any time of night and never feel afraid; we never locked our doors.

"Much of our fun happened out on the Rincon, too, because an English couple, Mr. and Mrs. J. T. Nutt lived out there, with their two children, Queenie and Tommy. Tommy had a very serious congenital heart problem and practically had to be carried around. The family just adored him and did everything they could do to keep him alive — including moving different places. That's how they wound up on the beach where Solimar is now. It was the only house on the beach at the time.

"All this group of kids used to go out there to the Nutts and we had bonfires and grunion hunts and wiener roasts — to keep Tommy interested and involved. He couldn't do anything but he could watch.

"Both the Nutts sang in the choir, and so did Queenie, Phyllis Carter Havens, Faith Cairnes Campbell and, of course, my sister, Marjorie Belsey. She married Frank Rogers, who used to be managing editor of the *Ventura Star-Free Press*. They moved to Washington, D.C. in the 1930s when he became a lobbyist for the oil industry. They came back here just a couple of years ago and were specially honored as having been the longest-married couple in the parish. This was at the Centennial Celebration's Renewal of Marriage vows service January 8 of this year. Their daughter, Nancy



THE REVEREND STEPHEN REGINALD HAMMOND

Rogers, married Fritz Huntsinger, Jr.; daughter Susan married rancher Don Petty. Their children have all gone through the Parish Day School."

The legendary Hammond clan moved into the brand new rectory at 2191 El Jardin, a door which always seemed to be open. Mrs. Hammond, or Hattie, as she was called by nearly everyone, made many a Sunday special with a dinner that not only fed her own large family but their friends as well. Everyone was always made to feel welcome. Reg Hammond remembers choir as being another social gathering.

"Dad was a great one for suggesting to anybody that they come to church whether they were Episcopalian or not. I've talked to a number of people over the years at school reunions and that sort of thing who said they went to the little church even though they were not Episcopalian. It was because of the fun we all had while serving the church at the same time.

"After choir practice, somebody would go down the street to the one bakery in town and get hot bread or whatever was being baked and we would have it with coffee and tea.

"People were coming into Ventura in droves as part of the boom from the oil fields. There had been three churches on Oak Street: us, the Congregationalists and the Presbyterians. The others burned and built elsewhere in town. I can't remember any Fundamentalists. And, of course, all the Roman Catholics went to the Old Mission. And there were the Methodists a few blocks away.

"In those days I don't think any of us were organized like kids are nowadays with Little League, dancing lessons and the like. It was all so different. You knew everybody in town and they all knew you. Hardly anybody had cars. When something special came along and we needed transportation, we'd pile a dozen or so into one car and go. Can you imagine doing that now?

"The day before Easter is an example. We'd go out and pick wildflowers — armloads of wildflowers — usually from Grimes Grade between Moorpark and Fillmore. It was totally undeveloped then. Wild. No fences. Nothing. Just acres and acres of wildflowers.

"We'd take them into town and decorate the church. We'd put them in bowls and on the altar and everywhere. Dad didn't mind at all. We'd put them where we wanted. And there was a large cross — it must have been five feet high - made of wire and stuffed with sphagnum moss. We'd dampen the moss and then at the services the little kids would come from Zoella Marriott's Sunday School classes and add their flowers to the ones we had already put in."

The Junior Choir had a prominent role in the church as well, particularly on major church holidays, being noted at times in the church register as having "sung well." And in 1930, the young people

(YPF) conducted the services for six weeks while the rector was on holiday.

There were a lot of weddings going on, too, many of them couples from outside the parish and outside the town. And parochial dictum was being followed as well. One couple noted in the official records had been married in the Roman Catholic rite and wished to have an Episcopal marriage as well. So they did. Well into mid-century, the official church documents demanded such specifics as "color" and the designation of "bachelor or widower" and "maiden or widow".

THE 1930s

Ventura was moving east. The Avenue area was near capacity with its mix of small frame cottages, picket fences and bright gardens, ranches — mostly citrus, and all the noise and dirt and grime that comes with pumping oil — "Black Gold," as it was called by everyone from shareholders to roustabouts to librarians and school officials. The school district was particularly favored since oil revenue subsidized the system until well into the 1960s.

Agriculture supported its share of the economy, too — citrus in particular. The Power family had long been in the lemon-growing business when the city moved all the way out to Five Points, the edge of their property. The Chrismans' groves and lima bean fields were replaced in 1963 by the Buenaventura Shopping Center. James A. Day expanded lemons to apricots, limes and walnuts and Benjamin Dudley moved from walnuts to highly successful lima beans.

Two of the Day houses are still occupied; the Benjamin Dudley house, now at the corner of Loma Vista and Ashwood, has been preserved and stands as the only existing Telegraph Road farmhouse from the 1890s. Much of that holding was bought by the school district and developed in the 1950s as the site of Ventura Community College.

On August 2, 1930, another significant wedding took place: that of Zoella May Gabbert, a Presbyterian who lived in Ojai, to Walter Basil Marriott, the son of Charles W. Marriott and Emma Cairne of



YOUNG PEOPLE'S FELLOWSHIP, 1930s

Programs included group discussions, dinner meetings, short talks and social occasions — with a budget of \$100 per annum.

Ventura. Zoella's mother had grown up on Oak Street, in sight of St. Paul's, then moved to the Los Posas area when she married a rancher. The family moved to Ojai by the time Zoella was in third grade where she attended Bristol school, now the Ojai Valley School.

Reverend Hammond carried the altar cross from St. Paul's to Ojai for the wedding which was held in the Ojai Presbyterian Church. The bride was baptized and confirmed in the Episcopal Church in October and started teaching Sunday School in Ventura, taking over the primary school. She was to hold the job for nearly two decades.

"In the early, early days," says Zoella Marriott, "when my husband should have been going to an Episcopal Sunday School, there wasn't any. He went to the Presbyterian Sunday School down on Oak Street. That was quite a thing since his grandfather had built the Episcopal Church in Santa Paula and was priest-in-charge until his death.

"St. Paul's was a busy place in the 1930s," she remembers. "The Sunday School boomed and the young people were very active. It wasn't perfect but the children loved coming and I think we did a good job."

"We bought the white frame home of Mrs. Mack, just next door to the church, for our office and classrooms. The children had their own altar and loved bringing their own flowers to decorate it.

"My group always met in the parish hall, but we would take them into the church about once a month. They would light their own candles on their own altar — it was their own ritual. They learned the altar was a precious thing; they didn't lean on it or sit on it; it was a very special piece of furniture.



ST. PAUL'S CHOIR, 1930s
The Reverend S. Reginald Hammond, Rector;
Mr. Gordon Paulson, Organist;
Miss Mary Reardon, Soloist and Director

"I had this one little fellow who stood up on the pew to see them light the candles; he was very, very short. It was very important for him to see; I had made them all feel that it was very special to be in church. He said, 'Gee, Mrs. Marriott, I can see better than this at the Mayfair!' (The Mayfair, a supermarket, is no longer in Ventura.)

"My children stayed with me through the second grade (and that was a little much) but the older children all met in the main church for their classes.

"My mother-in-law was retiring from St. Mary's Altar Guild and she said some day when I was freer, she would like me to become a member. Well, they didn't want to wait, so I started in right away.



YOUNG PEOPLE'S FELLOWSHIP, 1930s

Top Row, L-R: Margaret Elwell, Griff Bamford, _____, Elizabeth Henry, Dorothy Rubison, Walter Loban, Harold Gilliland, Charlotte Cline, Gene Arnett, Mr. & Mrs. Carter, "Nanny" Carter.
Middle Row, L-R: Marge Belsey Rogers, Phyllis Carter Havens, Faith Carne, Queenie Nutt, Frances Crawford.
Bottom Row, L-R: Keith Hammond, Ruth Barr Hammond, Bob Bignell, Una Belsey Bignell, Scott Temple.

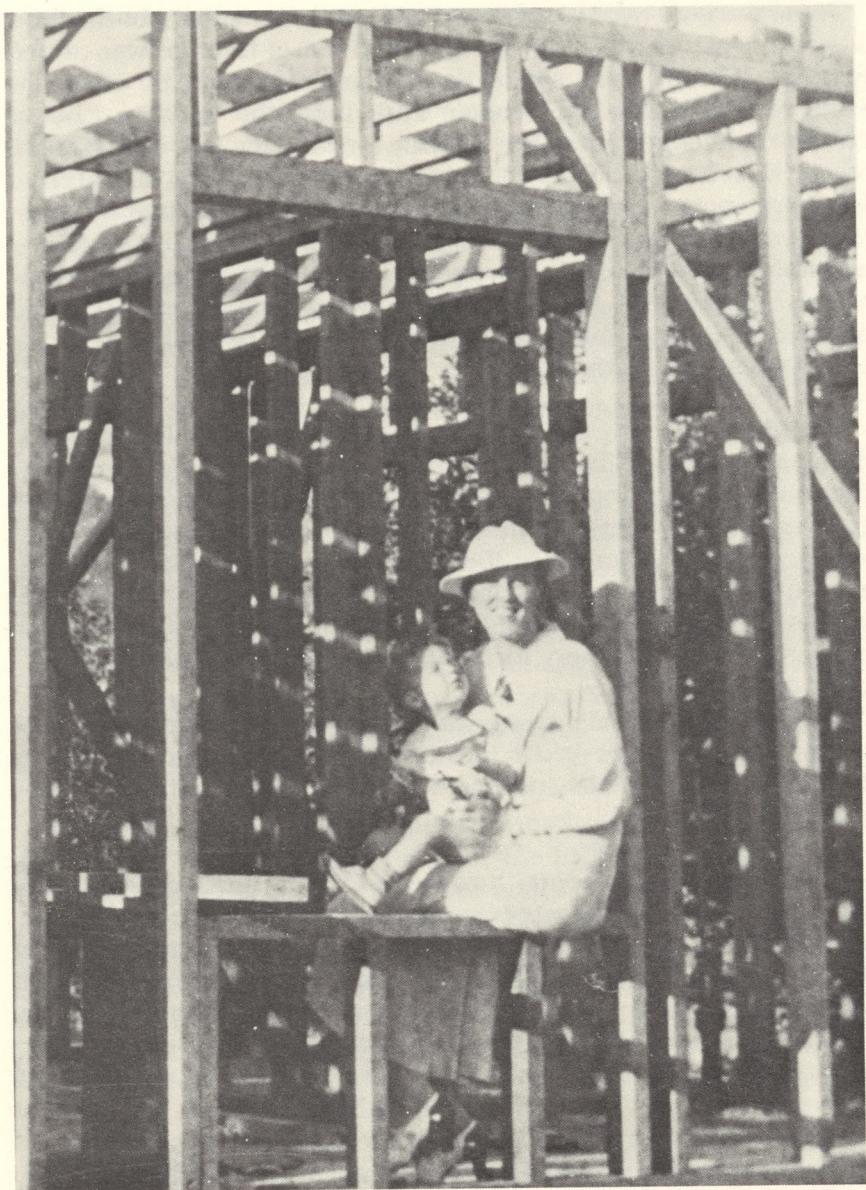
"We would drive around town looking over people's gardens; if I saw something I thought I could use to decorate the altar, I'd take both kids by the hand and go knock on their doors and ask if they would share. I remember one time I wanted calla lilies for Easter Sunday, so I knocked at a door and asked the lady of the house if she would be willing to have me pick some of her flowers for the church. When I started to select my bouquet, her boys started to come out of the house. She said, 'Oh, my boys have whooping cough; I hope your children have had it.' Whooping cough was such a dreadful thing at that time, I grabbed my two by the hands and we went tearing off!"

"Forty-seven years I spent on the Altar Guild, a lot of the time doing weddings and reception with Gladys (the late Gladys Phelps, Walter's cousin and another Avenue rancher). When we would work, it was all fun, it really was.

"One of the first weddings we did was for a girl who was marrying a sailor and she didn't know from nothing what she wanted. Her mother came in with a few roses and wanted to know if they would do. Well, there had been a funeral that day — beautiful bouquets with lots of gardenias — so we simply denuded those sprays and put them all over the place, even on the cake. We surely gave that bride a beautiful reception that day."

During the time described by Mrs. Marriott, the economic realities of the Great Depression were being felt throughout Ventura as well as elsewhere in the world. Oil workers staggered their shifts and worked shorter work weeks to provide more jobs; schoolteachers and government workers took pay cuts; three-day work weeks were proposed; relief camps were set up to house workers who labored on the roads and other needed outdoor improvements.

In 1930, the new rectory was valued at \$5,000 and insured for \$4,000. The second Sunday after Christmas, the collection at St. Paul's was one dollar at the 8:00 a.m. service. Finding only one quarter in the plate was not that unusual. Federal funding and special programs under FDR made Ventura High School and its Larrabee Stadium — as well as other major buildings in the county — possible. The airport at Oxnard came to be; murals were painted inside both the Ventura and Oxnard post offices; a statue of Father Serra was constructed for the front of the county courthouse (now Ventura City Hall); and, free concerts were given in Foster Park.



ZOELLA GABBERT MARRIOTT AND SON "PETE," 1934.
*Mother and son framed in the window of ranch house
under construction on Ventura Avenue.
Mrs. Marriott still occupies the home.*

Farm workers tried to organize, with dismal results, not the least of which was the laborers' being turned out of their grower-owned houses. Camps were set up in several locations; the camp for Ventura was located at Seaside Park (now the Ventura County Fairgrounds) and named Kimballville for rancher and farm bureau officer, E. C. Kimball. Operational funding came from local, state and federal agencies. Nobody won. Growers said they had had two loss-crop years in a row and could not possibly afford any kind of raise — certainly not an increase to thirty-five cents an hour, to say nothing of forty! Eventually, the farm workers went back to work; it would not be until Caesar Chavez and the 1960s that they would reorganize and successfully form a union.

Life did go on. The county was approaching the 70,000 mark by the end of the decade but little of that growth came from Ventura. Not that there wasn't progress: in 1935, Reverend Hammond reported eight baptisms, nineteen confirmations, thirty-eight marriages and fourteen burials. There were 368 baptized members of St. Paul's with one of these members contributing \$600 a year to the operating budget. The rector's salary stayed at \$2,400 for some years but the rental value of the rectory inched up from \$35 a month to \$45.

The Hammond family faced additional awesome challenges: not only had one daughter died in an automobile crash, but rector-father developed tuberculosis and spent a number of months in a Los Angeles sanitarium.

There were bright spots, however. One in particular was the dinner and reception, hosted by the Hammonds in the parish hall, in honor of the 84th birthday of George Power. Among the guests in the packed hall were Power's daughter, Helen, and her husband Milan Wright, both life-long benefactors of the church and the community. Power by this time had done just about every job there was to be done in his beloved city, including serving on the Planning Commission, the City Council, the advisory board of Bank of America, and in his free time writing the City Manager charter. All this while, of course, he continued his long and faithful service to St. Paul's.

After a visit, at age eighty-nine, to his sister, Catherine, in Athens, New York, George Power died on February 10, 1942. He was buried at Ivy Lawn Cemetery following the burial service at St. Paul's

conducted by his long-time priest and friend, the Reverend Hammond.

THE 1940s

Ventura and the rest of the country were plunging ahead to World War II. The establishment of military bases at Port Hueneme and, later, Point Mugu brought new people, but the old-timers were still the backbone of the church and the community. On July 20, 1941, there was a memorial service for Helen Serene Newby, a founder of the church; and, according to Reverend Hammond's notes, "a devoted worker and outstanding Christian character."

Gifts to the church continued. A missal desk had been given by the Women's Guild in honor of Mrs. Power; Walter Harvey and Charles William Henry Marriott gave the missal (which was used until the advent of the 1979 Book of Common Prayer) in honor of the late Reverend Marriott; there was the parish house as well; and, from Watson A. and Mary Riley Bonestel, a desperately-needed sanctuary enlargement to honor Charles Walter Bonestel. Nearly two decades earlier, the same donors had given a richly-carved lectern in memory of Mary's parents. It is still in use, holding the Guest Register in the narthex of the church.

World War II brought more families into St. Paul's and with them more money. By the end of the war, the little church and its one building were inadequate. "We were really pressed for space," one member said, "the vestry couldn't have been more than 10' x 12', the sacristy half that size". A bid was submitted for the adjacent Mack property, including the house, at \$7,650; the auction cost, however, proved to be \$11,000. This was a classic example of Christian faith, for there was only \$3,000 on hand in the building fund; the rest of the money came from a Bank of America note at 4% and a three-year trust deed.

Sunday School classes were held on the stage, in the kitchen and in the hallways. New organized groups were added including a Junior Guild, Girls Friendly Society and Boy Scouts. Collections for the first two Sundays of February in 1946 amounted to \$416; collections for the entire month of February the year before were only \$398. In wrestling with the accounting for the annual report,

Hammond wrote: "We bought the house for \$11,000, painted and redecorated all buildings, did some remodeling costing \$2,090.63. We collected \$7,482.38. We had \$1,011.66 in the building fund. We had \$93.85 from bonds and \$100 from current accounts making in all \$8,687.89. We borrowed \$4,500 and have pledges due for \$4,108. I may be thick, but I do not see how to show this in the regular columns."

World War II claimed two young men in the parish: Ensign John Peter Madsen, Jr., a Navy pilot lost in the Pacific, for whom the stained glass window in the narthex of the new church was given by his mother; also, Richard Stewart Winkler, whose father, Robert, was supervisor of construction of the new parish center building in 1956. The senior Winkler gave his labor as construction superintendent as a memorial to his son.

In the annual meeting of 1946, it was stated that "a vote by the members of the parish indicate that a move to a new and larger location would be the best thing to do.". A motion made and carried gave the vestry the authority to take options on property if necessary to expedite plans.

Further dramatic changes occurred in 1947. The Reverend Hammond, who had served his term as Dean (chairman) of the Santa Barbara Convocation, appealed for funds to aid in the rehabilitation of churches and parishes in the War Zone, and done his best to serve the Episcopalians living in the Ojai — in addition to normal duties at St. Paul's — abruptly resigned in June. Bishop Stevens died in August, calling retired Bishop Gooden back to active service until a special convention in Los Angeles in November could elect Francis Eric Bloy its third diocesan bishop.

The Hammond sons had all returned from the service and were away at school; the rector and his wife took their next post in Mill Valley, where son Murray is priest at this time. The elder Hammond was to refuse retirement until he was eighty-five years of age.

Before leaving Ventura, however, Hammond called upon Grant Heil (now retired librarian, Ventura College and former editor, *Ventura County Historical Society Quarterly*) to appoint him Sunday

School teacher and lay reader. A newcomer to the county, Heil had brought his family down from San Francisco in the fall of 1946. Zoella Marriott, Mrs. D. R. Henry, wife of the senior warden and president of Ventura College, and Velma Olson, wife of a vestryman and high school teacher, were the teachers. Heil was sent to Fillmore the next summer to read Sunday services at Trinity Episcopal until a rector could be found for that church.

St. Paul's found their new rector in the Reverend Gilbert Parker Prince, a visitor to the diocese and willing supply preacher but reluctant permanent priest. He and his wife (sister of the now Reverend Emily Hall, both daughters of the late Bishop Stevens) came to Ventura Sunday, July 13, 1947. The Reverend Prince was offered \$300 a month, an auto allowance and the use of the rectory. He accepted and returned to Oklahoma, packed a substantial library for which the vestry paid the shipping, and made the move.

The bishop had long ago asked for an established Sunday School and church service in the Ojai; it fell to Marvin and Velma Olson to head a regular staff along with Robert Stewart, Mrs. Hall and Dale Walker. Heil, now licensed, put on his vestments and served as lay reader and Reverend Prince made a monthly trip to offer communion.

During Gil Prince's stay, he set up regular meetings for Alcoholics Anonymous, started a Sunday bulletin with instructions on when to stand, sit and kneel; he listed church notices as well. He organized the ushers and decentralized responsibility. He also turned down an invitation to join with other churches in a citywide revival, explaining that "revival" is "subjective religion," not compatible with the "objective religion" of the Episcopal altar.

This was during the golden days of radio, so the national church sponsored a non-religious program on the 500-station Mutual Network. Basil Rathbone was master of ceremonies and members of the Actor's Guild performed six of the Great Plays.

Prince stayed three years, leaving to go to St. Mark's in Van Nuys. Now retired, he lives in Newport Beach where he operates a charter sailboat service which, among other things, offers an ashes-scattering service using the Episcopal rite.



THE INTERIOR OF ST. PAUL'S, 1940s

THE 1950s

The vestry once more started looking for a rector. They found him in the Reverend William A. Gilbert, another man from the Canadian church, who had been rector at St. Paul's in Walla Walla, Washington, and an active prison chaplain. He was instituted by Bishop Bloy November 26, 1950.

Ojai by this time was interested in becoming a separate congregation and was granted diocesan mission status in December, 1950. They had come a long way from a handful of people gathering at the now defunct California Preparatory School (and later the Presbyterian church). "All the kids in the school went to Sunday service," Grant Heil remembers.

"In fact, my principal server was a little Jewish boy; he delighted in it. He liked wearing that black robe and carrying the cross; that seemed to be the biggest event in his week. I never did know if his parents knew what he was up to on Sunday mornings.

"Canon Reddish came from Santa Barbara for a while and one of the brothers of the Order of the Holy Cross came as well. This fellow had been in Liberia and talked about having eaten monkey meat.

"Ojai finally got its own priest, a real humdinger of a fellow — the Reverend Earl Rankin — and they built their own building which is still in use at St. Andrew's as a Sunday School building. The property was given to the mission parish by Bishop Stevens' widow."

Gilbert seemed never to sit still. "Let No One Be a Stranger" at St. Paul's was his motto. In the weekly bulletins, he admonished parishioners to seek out new faces, to bring new people. He had a redwood sign carved with the words of his favorite phrase and had it mounted over the church door. It has very recently been restored to that location.

Erle Stanley Gardner, famed detective story writer and creator of "Perry Mason" was the one who got Gilbert interested in coming to Ventura. Gardner, a member of St. Paul's during the years he practiced law here, was working on a script for his hit radio show, "The Court of Last Resort," at Walla Walla when he met Gilbert. They collaborated and, as a result, the courts commuted the death sentence on the man whose story was being told, reducing it to life imprisonment.

Gardner had always maintained his ties with his friends in Ventura and knew there was an opening for a rector at his old parish. He was so impressed with Gilbert he persuaded him to try for the post at St. Paul's rather than go on to a mission church in Hawaii as Gilbert had planned.



THE HAMMOND FAMILY, ca. 1952

Front Row, L-R: Helen Biggers Hammond; H. Reginald;

W. Reid; mother, Hattie; Frederick C.

Back Row, L-R: J. Keith; D. Murray; father, Reginald.

As rector of St. Paul's, most of Reverend Gilbert's time and energy was poured into doing something about moving the church. Coincidental to Gilbert's arrival in Ventura was the post-World War II exodus to the "suburbs"; a poll showed 80% of the parish by then lived east of Ventura High School. Parishioners who lived east of the city itself joined with others from what is now the Camarillo area and formed their own mission congregation —St. Columba's.

At his very first vestry meeting, Reverend Gilbert asked that a committee be appointed to study the question of the policy of our parish regarding expansion: whether to follow the population trend and move the church to the East End, providing for the West End with a mission property in the Avenue area — or — to remain on the property and establish a mission church in the East End.

The new rector also quickly gathered the women's groups into an

umbrella organization called the Episcopal Church Women, a diocesan-directed move which still stands. By this time there was a full schedule of special interest groups, not the least of which was The Caterers who provided meals and refreshments.

The Young Adult Group's representative very humanly reported at the annual meeting: "The past year this group didn't accomplish as much as they would have liked to because most of them got married and had babies. We made a vestment rack for the Sunday School and put on a Lenten dinner. We have also served and done dishes at other dinners put on by the church. This year we hope to be able to do more and enlarge our group."

They had lots of help with forty-two brand new confirmands and forty-four baptisms. Sunday School was booming under Heil who used the Church of England in Canada's materials which followed the church calendar. In this way, students learned the meaning of the church seasons and the historical context of their religion as well as the Bible stories.

By the end of his first year at St. Paul's, Gilbert had a site search committee in full swing, seeking adequate land at an affordable price for the new site in the East End. There was a special appeal for \$1,800 owing on the mortgage for the parish hall. Several months later, at the end of the campaign, the women's group volunteered to donate the difference.

The Boy Scouts began their years of meeting on church property, the rector's station wagon became the Sunday School bus and brand new vestryman and long-time church member, Samson Peacocke, died of a heart attack two hours after his first meeting.

Still no new site had been found. The bishop announced major plans for further development of the Hospital of the Good Samaritan in Los Angeles to be financed by assessments to each parish in the diocese. The rector and a number of parishioners thought the plans rather grandiose, and said so. St. Paul's contribution was modified and they continued to support the theology school in Berkeley, CDSP (Church Divinity School of the Pacific).

An intensive building fund drive got under way in March. The site committee was offering \$7,000 an acre and found what they needed

through faithful members R. Leonard and Jenne Stump who not only sold them the site on Loma Vista at less than market price but donated \$1,900 towards the purchase; papers were signed on Good Friday, 1952. One and two-thirds acres were purchased for \$23,000; later, another one and one-third acres were bought for \$10,500.

In the meantime, life went on in the cramped quarters downtown — for some. And ended for others. On Palm Sunday, the rector announced "Dear old Ben is gone" — Benjamin James Mason, who for more than twenty years had served as sexton at St. Paul's. "He died after a brief illness on Wednesday. We read the Burial Service for him on Friday. He was always such a help at Burial Services and we missed him. He was a good and faithful man. A memorial is planned for him — a bronze tablet to be placed on the church door — 'I had rather be a door-keeper in the house of my God' (Psalm 84) - and the doors of the new church can be in his memory." Gilbert was particularly close to this man and his family, becoming the guardian of his widow who only survived her husband by a few months.

The first project of the building committee was a parish center building for which ground was broken on March 15, 1953. Carroll Flint, better known as "Bud," was one of the most valuable members of this committee. He had been parish treasurer and served on the Every Member Canvass committee for more than twenty years. His official job was purchasing agent for the city, so he knew his way around a dollar. The late Benjamin Bartels, Dr. James Hunter, Robert Haley and Louis Beattie all served on the building committee. They were joined by Mrs. Davenport Phelps and Dr. Ruth Anderson as the work progressed.

The Reverend Gilbert knew his way around people, finding what was often referred to as "the oddest lot of volunteers" to do all but the finish work which was professionally done. Bob Winkler, for example, had spent his working years supervising construction for Ford Motor Company, much of the work for Henry himself. It was he who gave his value as superintendent of construction as a memorial to his son.

There were horse trades for easements; there was the Hatter matter over a property line problem; there were endless problems with material deliveries (let alone paying for them). The new site, directly across the road from the county hospital, had to be annexed



THE REV. WILLIAM A. GILBERT AND CONFIRMANDS, 1953

L-R: Daughter, Jane Gilbert; Father Gilbert; _____, _____, _____,
Claudia Gilbert, daughter of Vernon and Harriet —
no relation to the rector.

to the city and more than one architect was on and off the job before much was accomplished.

The first service at the new St. Paul's was held on Maundy Thursday (the night before Good Friday) in 1954, in one of fifteen Sunday School rooms. Three days later, on Easter, ground was broken for the parish hall, a 2,000 square-foot addition to the new core structure. Dr. James Hunter, who came to Ventura in 1936 as a high school student, was typical of the new converts. He first went to St. Paul's as an adult visitor during Hammond's tenure, responding to the formality of the service more than anything else, he said.

"The thing that actually convinced me," he said, "was that Father Prince did the funeral service for my mother. The Prayer Book

Service to me is the one thing in the Episcopal Church that recommends it above all others — the Burial Service.

"It's the same for everybody: no eulogy, not a bunch of stuff that makes everybody say 'He sure didn't know him if he's saying all those things.'

"I think that's the one thing that led me to seek confirmation and later on, Beryl (Wood), my bride was confirmed."

This small-town doctor and his wife raised their children at St. Paul's as Hunter gave more and more of his time to vestry meetings and the music department's special needs. He shopped for a new organ and worked out the financing with a little help from another faithful member, Ronald Veevers, who did much to endow the church and particularly to teach its members the joys of shared fund raising.

While all this was going on, Ventura itself was changing. Subdivisions were growing like mushrooms; there were blocks of new houses and the new Roman Catholic church (Our Lady Of Assumption) going in directly behind St. Paul's; the college had moved to its present site farther east on Loma Vista; the military installations at Port Hueneme and Point Mugu, not to mention the new air base at Oxnard, created jobs by the thousands, many of them in research and development by what seemed to be armies of engineers and physicists. Men and women holding the higher echelon jobs in the civilian sectors at the bases and in the aerospace-related new industries seemed to prefer living in Ventura and commuting; their children filled the classrooms in the brand new schools.

St. Paul's spent one year of its life at two locations — the old and the new— with old and new members: eighty-one baptisms and sixty-four confirmed in 1954, adding to the 469 members of record. At the new site's opening by candlelight in the middle of the construction clutter, "they thanked God for where they were," Gilbert wrote.

On Easter the sunrise service was held at the new site. Returning to 126 Oak Street, a plain celebration (low Mass) was at 8:00 a.m., 9:00 and at 11:00 — "what is likely to be the last East service in the old church, fully choral and with a sermon." This same day, there were two baptism services - one at 12:30 and one at 4:00 p.m. The

children presented their mite boxes (daily offerings during Lent, usually one penny); they built their floral cross, then joined the grown-ups for the ground breaking ceremony for the new parish hall. The floral cross had become a tradition at the little church: youngsters (and older members as well) brought fresh flowers to poke into the moss attached to the wire-frame cross to create a living symbol of the day. (The ceremony was dropped in the 1960s and revived as part of this Centennial Celebration.)

In the meantime, the city was forming parking districts to relieve the chaos of more people trying to park more cars in the very few spaces available Downtown. Parking District #2 included the Oak Street site and the city opened negotiations. A hoped-for \$50,000 and one-year lease became \$47,500 and eight months to vacate.

Everybody scrambled.

Frantic phone calls drew more volunteers to the construction site, many of them working weekends only; efforts at finding a new organ and disposing of the old one were redoubled; phone calls and letters and finally newspaper appeals went out to find new homes for worn and used but still usable church furniture which would not be needed at the new site.

"Letters to the Editor" seeking preservation of the old church building appeared in the local paper; its editors took a stand supporting the idea. A frustrated Father Gilbert wrote a letter, which was published, pointing out the efforts which had been and were being made to dispose of the property. The old parish house was in covenant from the Power family, confusing the issue of possible use by the Assistance League. Los Prietos Boys Camp in the mountains behind Santa Barbara (a juvenile detention facility) wanted to use the building as their chapel but soon decided they had too large a backlog of committed projects to take on such a major dismantling and rebuilding job.

Finally, St. Andrew's in Ojai took the altar and altar rail, some long and short pews and kneelers and the lovely old windows. Trinity in Fillmore got the chancel frontals and pews to be used by their choir; St. Mark's Episcopal in Holtville took the rest of the pews, the coffee urn and the gas stove; the parish hall was sold to Frank Doan for \$1,000 and moved to the Avenue.



BREAKING GROUND FOR THE PARISH HALL
March 15, 1953

Throughout this turbulent year, the 9:30 a.m. family service, youth meetings and church offices were held at Loma Vista. The new parish hall was connected to the existing building by a door which was in the original structure's plans; this hall was to serve as the church until that structure could be built. The prospect of unseemly haste increasing the chance of design and structural error sobered the rector and his vestry.

The parish hall was completed within the year and Bishop Donald J. Campbell formally opened it for service March 6, 1955. All services were then moved to the new address on Loma Vista Road and the old church was deconsecrated Easter the same year. In spite of the efforts made to peddle the old building, it finally was torn down; the Power building (parish house) was taken over by the city and is still in use as the Senior Recreation Center.

The marriage of Robert Lee Wright to Carolyn Ann Southward was

one of the first in the newly dedicated parish hall. In the decades since, they have both given generously of themselves in service to the church.

Another building fund campaign was mounted with ground being broken for the new church June 28, 1958. A third campaign and many memorial gifts brought in about \$50,000 plus stained glass windows, pews, organ, furnishings, chapel, choir loft, landscaping and a parking lot.

Father Gilbert had been rector for six years at this point. He still held a vital interest in the penal system, appearing on national panels in his pursuit of the abolition of the death penalty. This man, whom some felt might have been more comfortable working in penal institutions than a parish, could show his depth of feelings when he lost a friend. For example: Sunday School room #2 was dedicated to the Reverend Richard Colgate Talbot, Jr.: "Our beloved 'Father Dick' died; in his memory we have the Father Dick Memorial Fund."

All the while the building program was going on, Gilbert constantly reminded his flock "For God's sake be friendly; this is the most practical evangelism." Neighborhood campaigns were undertaken to find new people to draw into the church, money was constantly being raised to keep up the momentum on construction; 841 persons stood as baptized church members with 569 having been confirmed.

The 9:15 a.m. family service threatened to take over every inch of space; there were plans to duplicate the program in part during the 11:00 a.m. parish service. The youth group, soon to be renamed the Episcopal Young Churchmen (EYC), held a 7:00 p.m. vesper service. From communion at 8:00 a.m. until evening, the schedule rotated with morning prayer, litany and the Eucharist, not to mention baptisms — and this was only on Sundays. Rector's salary had been raised to \$5,250 plus housing, auto allowance, pension fund and hospital insurance for him and his family, with the clerical assistant holding at \$400.

As the church building went up and the sanctuary committee under Dr. Hunter did their shopping, Hudson Roysher of Arcadia was called in for his expert advice on items more closely related to the worship service such as paraments (vestments and hangings) and brasses. At the same time, the needy in the community were not

forgotten: canned goods, children's clothing, shoes and maternity clothes were collected and passed on.

Finally, the big day arrived: April 5, 1959, Low Sunday (the Sunday after Easter, so named as a reflection on the changed attendance in one short week). Bishop Bloy was in Japan on church business but officiating at the dedication was none other than St. Paul's long-time friend, one-time parish member — later vicar — the retired bishop of their diocese, the Right Reverend Robert Burton Gooden.

It was a great day for everyone, including building co-chairs Bartels and Flint — but particularly for parishioner Kenneth H. Hess, AIA, who worked out all the architectural compromises amongst the rector, the sanctuary committee, anyone and everyone on the construction crews and any parishioner who made himself or herself heard.

Looking to the past, there were remembrances with a prayer for the faithful departed. Looking ahead, a large group of candidates was confirmed with special instructions: "The candidates will come forward bringing their prayer books. Ladies will remove their hats."

In August, the youngest daughter of Vernon and Harriet Gilbert, Claudia, was the first bride to say her vows in the new church. She's now an occupational therapist, living in North Hollywood.

THE 1960s

The sixties opened up Ventura, and the county, to sweeping changes, with the new 101 Freeway providing high-speed access within and between communities. Towns grew like Topsy with Ventura extending its city limits past Kimball Road and finally into Saticoy. Thompson Boulevard became just one more city street with the freeway carrying the vehicle load but separating the town from its beach.

But the past was not forgotten at St. Paul's, and on April 3 it was once again "The Vimy Day Service" with members of the Southern Zone of the Canadian Legion joining the rector and the parish in "loving remembrance of our comrades who died in the Boer War, World Wars and Korea." Reverend Gilbert said, "It is great for all of

us, especially the rector, to have friends from our common British background come together for this occasion, so full of memories." Gilbert was chaplain of the local post of that legion and delighted in pointing out our own church heritage: British in origin, American by naturalization. And at the service, both the American version of Hymn #141, "America," was sung and the British, which is their national anthem, "God save our gracious Queen...."

At this sixth special service, church furnishings purchased with former Vimy Day offerings were memorialized: two clergy seats, sedilia, and desks in the chancel. They had been blessed by the bishop just the month before.

First discussions of a possible parochial school at St. Paul's started in 1960. Gilbert has been dean of a school in Washington but had mixed feelings about another school; certainly he had set considerations aside while the building and expansion program was under way.

Meanwhile, the first Indonesian family arrived under parish sponsorship; the old organ was sold to the Seventh Day Adventists for \$800; altar guild stalwarts, Zoella Marriott, Mrs. Charles MacGregor (now celebrating her 30th year of helping care for the linens) and the late Mrs. Leonard Jump were active in providing new appointments for the altar and chancel.

There were now 1,105 baptized members of the church with a Church School (Sunday School) enrollment of 394. The wedding of Ruth E. Rose to Gerald Dean McCool on July 10, 1960 was one of eighteen marriages in the new church. The McCools sang in the choir and saw their children through all the activities over the years. Both have served on the vestry more than once, including as wardens; Mr. McCool served eighteen years as parish treasurer as well. The couple was singled out for their "Christian giving of themselves" on their 25th wedding anniversary with a gift of silver at a special reception. Both became a bit teary.

The ECW continued its program of fellowship and service, raising money for special gifts in the parish, in the diocese, nationally and internationally. There were year-round preparations for the annual bazaar; rummage sales; donations to Good Samaritan, the Seamen's Institute, the Bishop's Guild and the Church Home for Children in



ST. PAUL'S PARISH HALL IN USE AS CHURCH, 1955
Note freestanding altar.



CONFIRMATION DAY, 1953

L-R: Wilma Gore, Harriet Gilbert (mother of Claudia),
Father Gilbert, Barbara Marriott, Claudia Gilbert.

Pasadena. (Once an orphanage, and now called Hillsides, the Church Home is devoted to the care of abused and battered children referred by the courts.)

A new \$28,000 educational unit was dedicated in 1962 by the Right Reverend Ivol Ira Curtis, suffragan bishop of the diocese. Called the Power-Wright Memorial Sunday School Annex, in memory of the founding Power family, it also included office space and classrooms. By now the value of the property, all paid for, was in excess of \$270,000 without counting the hundreds and hundreds of volunteer hours involved.

The Reverend Arthur Stembridge, assistant for several years died;

Benjamin H. Smith took over the job. At the diocesan level, thirty-eight-year-old Robert C. Rusack, rector at St. Augustine-by-the-Sea in Santa Monica, was elected suffragan bishop, moving up to the top position in 1972. He died twelve years later.

Gilbert kept his old schedule of prison visits, hospital calls, leading a congregation which was booming, and working with the building committee to develop a new rectory on recently acquired land "at the back of the lot." Encroaching age, a heavy load and occasional incapacitating illness made his life increasingly difficult. He retired on his sixty-fifth birthday, thirty-six years after ordination with nineteen of those years spent serving at St. Paul's. Gilbert and his wife, Jean, who was also not well, lived in the new rectory for two years, then bought the old one and moved back into it.

The Reverend Gilbert planned to spend his retirement working in the ministry with people in legal custody, a subject dear to his heart and one which had created much controversy among his parishioners. He had written a sweeping program for the diocese involving lay people as well as ministers, but died before the plan could be implemented. At the time of his death, April 30, 1976, there were 1,592 baptized members and a budget of \$43,627.86. A memorial plaque on an outside wall commemorates the Reverend Gilbert and his ashes are buried on church property as he had requested.

Nineteen priests were contacted as prospective rectors for St. Paul's, eight of whom were interested in becoming candidates. The Reverend Robert Emmett Henry, assistant at St. Paul's, Pomona, and dean of the day school there, was chosen. His institution as rector by Bishop Bloy was held November 18, 1969, and his first order of business was to organize a parish day school.

THE PARISH DAY SCHOOL

To get the job done, he looked into his still-new parish and chose carefully and well. The original committee had Henry Buckingham, attorney and active parish member since 1960; Mrs. Bruce Bringgold, the second woman member of the vestry; Lawrence D. Ketchum, Jr., manager of the local plant of an international corporation who never let being moved around interfere with his service to

his church; and, Dr. Hunter, once more put to work with a special goal. This committee became the Parish Day School Board, expanding to include Dr. John P. Burnham, Ronald L. Hertel, F. R. Huntsinger, Jr., Mrs. Rodney H. Smith (now Janice Willis), Phelps Witter, Jr. and Mrs. William F. Zuber.

Henry Buckingham left a prestigious law firm in Los Angeles for the clean air and easier living for his family in Ventura, joining the top-ranked Ventura firm where Erle Stanley Gardner had once worked. At St. Paul's, he has served thirteen years on the vestry, six times as Rector's Warden (sometimes called Senior Warden and an appointed role) and twenty years on the day school board.

Buckingham was chairman of the feasibility committee and their monumental task was to produce an "instant" school and make it a good one. There was no intention of just moving into some empty rooms somewhere and borrowing teachers from somewhere else; the intention was to produce a school "that offers the opportunity to teach and learn within the Christian context."

From signing the building contract on February 26, 1971 and groundbreaking nine days later, all effort was focused on opening in September, with a full program of academics from nursery through fifth grade. Everything seemed to happen at once, and endlessly, from approving the final plans to hiring the principal and teachers to ordering pencils and chalk. Three weeks before opening, the ceiling for the new educational building was stuck on a train siding — somewhere — because of a railroad strike.

On September 12, two years after Father Henry's arrival in Ventura, dedication ceremonies were held. The oldest Anglican bishop in the world (Robert Burton Gooden) joined with the youngest university president in this country, Dr. William S. Banowsky, president of Pepperdine, to share the ceremony. School opened two days later with 116 students, forty-one of them children of members of St. Paul's.

Elizabeth D. Ryan was chosen principal, a job she held until retirement (when she was succeeded by Linda Klinger, a member of the parish and former third grade teacher). Betsey, as everyone called her, had taught at Laguna Blanca School in Santa Barbara and was an active member of All Saints-by-the-Sea parish in

Montecito. She often spoke of the joy in teaching where "one can speak of spiritual matters openly and the atmosphere is one of working toward acceptance, forgiveness and love....Our morning Chapel joins us all together — Father Henry, the teachers, the children — in the knowledge that God is Father to us all and that we work toward a brotherhood under the Fatherhood of God." Betsey always felt strongly that the very fact that they all worshiped together, every day, impressed the children; they learned that one works at one's faith, at whatever age.

Day school children have a weekly communion service; for many years, Father Henry was assisted by layman Ted Off. Long interested in the licensed lay reader program, Henry gathered together such men as McCool, Wright, F. T. Muegenburg, Jr., Art Lewis, and Buckingham for the special training required. All of them vestrymen at one time or another, along with Harry Dickenson, they still serve in their special roles.

THE 1970s — THE REST OF THE STORY

The excitement and feeling of success over the development of the day school seemed to carry over to the parish itself, for in 1971, pledges reached \$60,000, compared to \$26,000 just two years before — just in time, for there was a diocesan pledge of \$10,000 to be met and repayments of a major loan were about to start.

The Reverend F. William Mayo joined the church staff as assistant rector, leaving in 1978 to take a parish in Arkansas. He was given a complete set of vestments, handmade cross and money tree at a farewell dinner. Thirty-year-old Frederick Ellwood came directly from General Seminary as the new second priest and was ordained at St. John's in Los Angeles after his arrival. He and his young family stayed three years before going on to a rectorship at Twin Falls, Idaho, being replaced by the Reverend D. David Clemons who also moved to Idaho after serving at St. Paul's from 1983-'88. Clemons and his wife, Kaye, left Easter Sunday afternoon following a memorable farewell reception.

The parish day school was founded on and maintains the philosophy of small class sizes (20 maximum), individual attention and a

loving, caring community for the children. Reading and language development are emphasized, and the Lippencott reading books have been used from the start because of this emphasis. A junior high school program has been added with a wide range of electives; ballet classes, long taught by Barbara Henry, who was a student of Balanchine at American Ballet Theater, have recently been reinstated.

Shortly before Christmas in 1975, tragedy came to St. Paul's with the crash of the Bringgold family plane. Everyone in the family was killed except for wife and mother, Diane, who was very seriously injured. With the family were James and Virginia Dixon who were also injured, Virginia more seriously than her husband. The children of the day school learned to cope with loss with the death of their classmates; older parishioners had the same unwelcome chore. From the tragedy came Diane's book, "Life Instead," appearances on national television, the lecture circuit and an even deeper commitment to her church. She is now Mrs. Don Brown and has moved with her husband to his first parish in Wyoming.

By this time the church annual budget had grown to \$152,381 with \$63,000 earmarked for salaries and employee benefits. And there had been changes in participation by parishioners as well. Sunday School attendance was close to nil; some of the guilds had become inactive from lack of interest; the Boy Scouts were long gone and junior and senior choir membership fluctuated. St. Paul's Players were new and gave a series of theatrical productions headed by parishioner Howard Ralston who had spent a great part of his life in the theater.

The youth group provided a wide variety of programs for members, including a retreat at Mount Calvary Retreat House run by Episcopalian brothers of the Order of the Holy Cross in Santa Barbara. The monks also came to St. Paul's from time to time to give adult forums and, on one occasion, a Lenten series on their work and their Benedictine philosophy.

The decade of the seventies saw the start of a real interest in the vestments (robes) worn by the priests during the mass with an organized class of advanced level embroidery meeting monthly. The bishop's office had asked Josephine Jardine of Pasadena, a graduate of the Royal School of Embroidery in London, to travel the area from



GROUNDBREAKING, ST. PAUL'S PARISH DAY SCHOOL
Mrs. G. (Ruth) McCool officiating, March 7, 1971.

San Bernardino to Santa Maria to teach willing students the classic techniques.

Classes went on for several years at St. Paul's with a number of museum quality garments, a funeral pall, stoles and altar furnish-

ings being made. The rule of thumb was: each set completed for your own parish was to be matched with a second set to supply a need known to the bishop, whether this need existed in a mission parish in Southern California or out in the South Pacific.

THE 1980s

In the eighties, the needlepoint project got under way under the direction of Virginia Merrill. What started out as "a little something for the bishop's chair" (to be used by whoever was in charge of the service) evolved into an all-out endeavor. The result was 160 kneeler covers, wall hangings, a banner dedicated to St. David and a stitched plaque with the words of the group's prayer, the prayer having been written by the rector and read at every work session. Day school children produced drawings they thought appropriate; 106 stitchers, one-third of them non-parishioners, gave of their time and talent to complete the monumental task.

Finally, in 1986, dedication ceremonies conducted by Bishop Rusack and the Right Reverend Edwin Crowther (formerly of the diocese of Kimberly, South Africa) gave thanks to God for a job well done. The willing workers were feted at a champagne reception afterward. Docent-conducted tours of the needlework (including the vestments) may be booked through the church office.

As church and school demands were settling down in the late seventies, attention was turned to the need for a better organ in the sanctuary. Albert L. Campbell and Michael McNeil, operators of an organ-building business in Lompoc, quickly became involved in the repair of the vestry's new investment, an 1899 Felgemaker used by a church in Ohio for eighty years. St. Paul's purchased the instrument for \$800, but transportation, rebuilding, revoicing and installation drove the cost up to \$45,000—still a substantial bargain over the \$140,000 cost of a comparable new instrument.

The pipe organ, with mechanical key action, is twenty feet tall and has 1,500 pipes ranging in six sizes: from one-half inch to nine feet. It is a vast improvement over the original instrument installed in the church and made its debut Christmas Eve, 1979, to a packed house. Another wonderful plus that resulted from the restoration of the organ was that it introduced Albert Campbell to St. Paul's. Trained

in church music at the University of Redlands, he came to St. Paul's as full-time organist/music master in 1984. His wife, Marilyn, also a UR graduate, is lead soprano in the senior choir. There is a junior choir as well, and a student body choir which Campbell trains.

Campbell's programming for the voice choir has ranged from Johann Sebastian Bach's "Christ lag in Todesbanden" to Proulx and Benjamin Britten. Eight ringers play a three-octave set of bells (in their choir) a long-hoped-for addition to the music at St. Paul's. Further innovations include brass and strings, added to the choir at major festival services. A former faculty member at the University of California at Santa Barbara, Campbell has developed a Concert Series, now in its fourth year, which features bimonthly concerts with an emphasis on organ music but including professional instrumentalists and vocal soloists. The concert series he considers an outreach program to the community. "Sometimes you do outreach with food and clothing and sometimes you do it with music," he says, adding, "And I hope that when you say St. Paul's, you also think of the aesthetic expression of spirituality through music."

THE CITY

All this time the city of Ventura was growing, scrambling to maintain all the good elements while meeting the demands of expansion. The Marina had been dedicated in 1963 and vastly improved in 1971 with the addition of a \$3.5 million detached breakwater. Since that time, the recreational harbor has added a couple hundred boat slips, a time-share hotel/condominium, new restaurants and the Channel Islands National Park Visitor Center.

In 1974 and '75, one city block downtown near the Old Mission was excavated, revealing 3,500 years of local history. The findings are on display at the Albinger Museum at Mission Plaza, part of an ambitious restoration for the area.

Ventura County Courthouse, built in 1912 at the top of California Street, was restored in 1973 as the "new" City Hall. A stunning example of the late Edwardian look for buildings of serious purpose, the marbled lobby and double stairway leading to what is now the Council Chamber has perhaps the most stunning stained glass

ceiling this side of the Garden Court at the Palace Hotel in San Francisco. Earthquake damage had condemned the courthouse, so the courts went East to what is now Government Center. This \$80 million spread houses the Hall of Justice, Administration and the Sheriff's Correctional Services and Main Jail.

In the early sixties, Frank Salazar organized a small Ventura College orchestra into a full-fledged symphony unit which gives its season to packed houses at the Oxnard Civic Auditorium, built in the late sixties and blessed with near-perfect acoustics. (For decades, the Ventura Concert Series had offered internationally known talent in a series of concerts in the Ventura High School Auditorium.)

"Little theater" was very "in" in Ventura for a number of years and is now making a comeback. A top-flight art department at the community college (now one of three in the county-wide system) has set the stage for visual art in more galleries, shows and sales.

By the mid-eighties the operating budget for the city was \$43.6 million with taxable retail sales at close to one billion dollars — this in spite of dramatic changes in the oil industry, still an integral part of the city's economy, and the eighth-largest producing field in the state. It was during this period that Vetco, Fritz Huntsinger, Sr.'s contribution to industrial history and the maintenance of operations world-wide, left its Ventura Avenue location. Absorbed by one company, finally sold to another and moved to Texas, Vetco's massive staff of highly skilled professionals largely left the area.

Once Father Henry got the school off to a good start, he reached out into the diocese and took on a number of prestigious positions, not the least of which was on the diocesan standing committee, men and women who serve the bishop in much of the decision-making process in church affairs.

St. Paul's experienced much innovation in its congregational programming: a missioner from the Church of England returned by popular demand; a black bishop from Africa opened eyes to the need for money and love for his people; ongoing Cursillo and Marriage Encounter groups got underway; innovative Bible Study classes drew more students of the literature; the licensed lay ministry expanded to meet the need and the PAULS five-year plan of additional programming was met, including the establishment of a

counseling center by Edwin Crowther who is not only a bishop but holds a doctorate in psychology.

At home, Henry headed a growing family with four children, often mixed socially with the community's affluent and influential, gave four years to the ethics committee of the hospital across the street, now called the Ventura County Medical Center and affiliated with UCLA, and served on the board of trustees of his seminary at Yale. He resigned in May of 1987.

Henry's assistant had been Father Clemons who agreed to carry on for the early months while the search committee went about the business of finding a new permanent rector. At Father Clemons' departure, Canon George Hall, semi-retired, commuted from Montecito; assisting him was David Paisley, also semi-retired and living in Camarillo.

THE CENTENNIAL CELEBRATION

On All Saints Day, November 1, 1988, the newly installed bishop of the diocese, Frederick H. Borsch, came to St. Paul's to institute Father Jerome H. Kahler as rector. Kahler, well known in the area from his former posting at St. Paul's, Santa Paula, had been serving as diocesan head of stewardship. His institution marked the opening event in the church's Centennial Celebration, chaired by Bob Wright and Virginia Merrill. Included in the year-long celebration have been an "old timers" return; marriage vows renewal, especially honoring those couples married at either of St. Paul's structures; a series of music events by Albert Campbell and a birthday party on Whitsun (Pentecost, May 14) the nearest Sunday to the actual incorporation date, May 9 (1889).

The Parish Day School children are celebrating all year long as well. They had a "100 Days" math program, adding the 100th penny to their collection, the 100th peanut on a board and watching 100 colored balloons take off into a bright blue Ventura sky. All the older children prepared more sophisticated versions of "Games of 100," including studying toys used one hundred years ago, as well as the kinds of transports, songs and dances.



INSTALLATION OF THE REVEREND JEROME E. KAHLER

November 1, 1988

Kahler, whose experience includes having been headmaster at St. George's, La Cañada, combines a dynamic personality, admiration for much of what used to be called the "high church" and a deep spiritual commitment. It is fitting that the last words of this centennial history be his:

"One hundred years of ministry in Ventura have left a great legacy. St. Paul's Parish Day School provides an atmosphere for learning and for significant social and spiritual development.

"Ministry to our neighbor whom we meet in every kind and condition has taught us the humility, love and obedience of Christ. We are indebted to past clergy and lay men and women of faith and vision who were undaunted in developing these ministries.

"Ample resources abound within our members. As we embark on our second hundred years, we dedicate ourselves to welcome the stranger, to share our bread with those God sends to join us, and to be faithful witnesses of Jesus Christ within the richness of the Anglican tradition of discipline and worship."

THE CLERGYMEN
of
ST. PAUL'S EPISCOPAL CHURCH

1888 - 1889	F. R. Sanford
1889	F. B. Cossitt
1890 - 1892	W. A. M. Breck
1890	W. H. Marriott
1893 - 1894	S. H. S. Gelludet
1894 - 1897	Octavius Parker
1899 - 1903	R. M. Church & C. E. Bentham
1904 - 1905	Robert Burton Gooden
1905 - 1906	Alfred Taylor
1907 - 1908	George Robinson
1909	L. M. Idleman
1909 - 1913	Henry C. Collins
1913 - 1916	Gerald A. Messias
1916 - 1917	Carsee Perry
1918 - 1920	Thomas Swift
1920 - 1924	J. W. Areson
1924 - 1925	Francis M. Adams
1925	Van Derlin
1925 - 1927	F. J. Bate
1928 - 1947	S. R. Hammond
1947 - 1950	Gilbert P. Prince
1950 - 1969	William A. Gilbert
1969 - 1987	Robert Emmet Henry
1987 - 1988	David Clemons
1988	Jerome E. Kahler

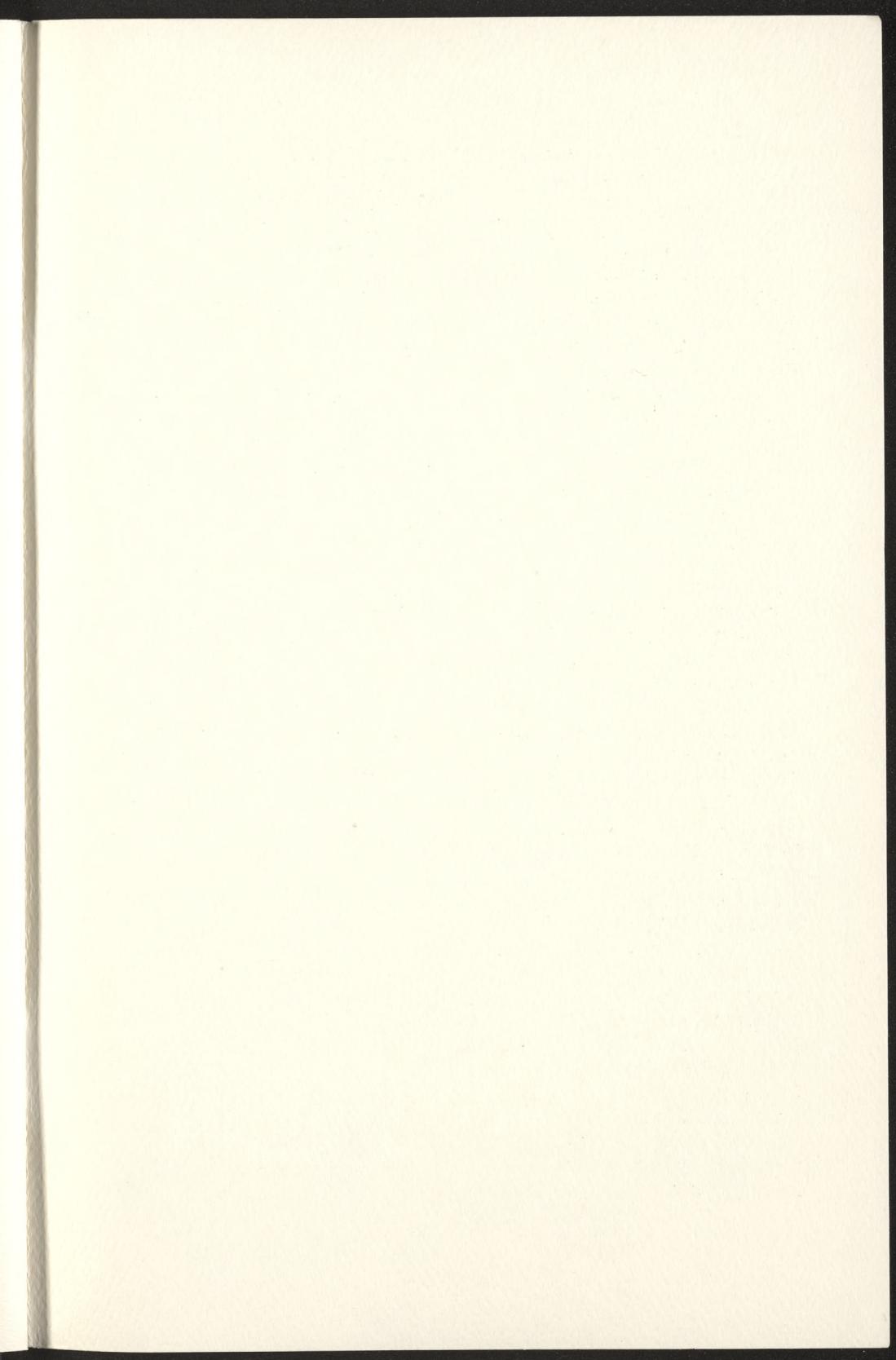
*Los Compadres
del
Museo*

Anonymous Donor
Bank of A. Levy
Mrs. Reginald Baptiste
Chevron, U.S.A.
Mr. & Mrs. Scott Dwire
Mrs. Pauline S. Fourt
Katherine H. Haley
Mr. & Mrs. Walter W. Hoffman
Mr. & Mrs. D. Gordon King
Lavon & Fay Borchard Mahan
Mrs. Helen Mayr
Mr. & Mrs. John R. McConica II
Mr. & Mrs. Marshall Milligan
Margaret E. Murphy
Mrs. John L. Orcutt
Rockwell International
Zella A. Rushing
Shell Oil Company Foundation
Smith-Hobson Foundation
Texaco, U.S.A.
Dorcas H. Thille
Mr. & Mrs. Robert D. Willis
Mr. & Mrs. Larry Wolfe

**LIFE MEMBERS
OF THE
VENTURA COUNTY HISTORICAL SOCIETY**

Mrs. Stewart M. Angus	Mr. & Mrs. John B. Friedrich
Avenue Hardware	Anne Lefever Fugate
Bank of A. Levy	R. W. Fulkerson Hardware
Mr. & Mrs. Ronald Bank	Mr. & Mrs. Joseph Garrett
Mrs. Philip Bard	Herbert C. Gould
Mr. & Mrs. R. V. Barker	Mrs. Lee M. Griswold
Michael & Joan Barnard	Mr. & Mrs. Robert G. Grosfield
Mr. & Mrs. Ray G. Barnard	Katherine H. Haley
Mavis Barnhill	Mr. & Mrs. Richard S. Hambleton, Jr.
Mr. & Mrs. Ralph "Hoot" Bennett	Ruth N. Hammond
Mr. James H. Boatner	Mr. & Mrs. Walter Haneberg
Mr. & Mrs. John W. Borchard	Mr. & Mrs. E. J. Harrison
Mr. & Mrs. Milton C. Borchard	Mrs. Sanger C. Hedrick
James L. & Martha J. Brock	John F. Henning
Mr. & Mrs. Cullins Brown	Mr. & Mrs. Walter W. Hoffman
Mr. & Mrs. Douglas W. Burhoe, Jr.	Mrs. C. Richard Hughes
Mrs. Reginald Burnham	Isensee Floorcovering Co.
Edwin L. Carty	Bill & Elise Kearney
Mr. & Mrs. James E. Clark II	Richard & Ramona Lagomarsino
Mary A. Cohen	Zoella Marriott Lakin
Mary Ann Cohen	David Adolfo Lamb
Mr. & Mrs. Lincoln E. Cryne	John Burkett Lamb
Marla Daily	Katherine Ann Lamb
M. F. Daily Investment Co.	Maureen Isabel Lamb
Mrs. W. Thomas Davis	Robert B. Lamb
Del Norte Foods, Inc.	Robert B. Lamb III
Mr. & Mrs. Edwin Diedrich	Robert B. Lamb IV
Mr. & Mrs. Milton Diedrich	Robert D. Lefever
Mrs. Margaret P. Donlon	Mrs. Robert M. Lefever
Nazarene E. Donlon	Susan Nicole Lefever
Mr. & Mrs. Donald D. Dufau	Bill & Edie LeFevre
Jane E. Duncan	Jim F. Lincoln, M.D.
Mr. & Mrs. Paul A. Eastwood	Sheridan A. Logan
Economy Plumbing, Inc.	Lucia McCormick Maas
Wilhelm S. & Geneva Everett	Mr. & Mrs. John A. Maring
Faria Family Partnership	Walter B. Marriott, Jr.
Mrs. Pauline S. Fourt	Mr. & Mrs. Edwin J. Marshall II
Dr. William J. Fox	Mr. & Mrs. Albert C. Martin
Marjorie A. Fraser	Mr. & Mrs. Robert E. Martin

Mr. & Mrs. William J. Mason
Mrs. Edward Maulhardt
Mrs. John B. Maulhardt
Mrs. Ted Mayr
The McAvoy Family Trust
Mrs. Eulalee McMullen
Katherine Smith Miller
Mr. & Mrs. Martin R. Miller
Mr. & Mrs. Owens Miller
Capt. & Mrs. Robert N. Miller III
Mr. & Mrs. A. A. Milligan
Harold D. Munroe
Margaret Murphy
Mary E. C. Murphy
Mr. & Mrs. Robert G. Naumann
Mr. & Mrs. John V. Newman
Lindsay F. Nielson
Mrs. Ben E. Nordman
Linda & Romualdo Ochoa
The Douglas Penfield School
Margaret Reimer Petit
Mr. & Mrs. Stanley Petit
Renee Canet Pezzi
Carolyn Pidduck
Mrs. Dorothy Ranger
Mr. & Mrs. Leon Reiman
The Honorable &
 Mrs. William A. Reppy
Mrs. Jean Roff
Mrs. F. H. Rosenmund
Mrs. Janet W. Rothschild
Mrs. Henry J. Rulfo
Mr. & Mrs. J. R. Russell III
Sattler's Furniture & Upholstery
Mrs. Walter Scholtz
Schulze News Co., Inc.
Mrs. Reginald Shand
Mrs. Lester T. Shiells
Dr. & Mrs. Fred A. Shore
Barbara B. Smith
Dr. Helen M. Smith
Mr. & Mrs. Ralph E. Smith
2-R Smith Investment Co.
Dr. C. A. Smolt
Harold B. Spencler
Mrs. Milton M. Teague
Mr. & Mrs. Joe A. Terry
Texaco, U.S.A.
John E. & Verna H. Thompson
TOLD Corporation
Mr. & Mrs. Ord Toomey
Union Oil Company of California
Harry Valentine
Melba N. Vanoni
Ventura County Star-Free Press
Ventura Knights of Columbus
Viola, Inc.
Weiss Global Enterprises
B. M. & Julia Wilkerson
Mr. & Mrs. Richard D. Willett
Mr. & Mrs. Robert D. Willis
Mrs. & Mrs. John R. Wilson
Mr. & Mrs. Phelps Witter, Jr.
Cynthia Wood
Dr. & Mrs. Bruce A. Woodling
Mr. & Mrs. Dorill B. Wright



This issue of

THE
VENTURA COUNTY
HISTORICAL SOCIETY
QUARTERLY

is made possible

by a grant from

The R. Leonard and Jenne T. Stump
Library Fund